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NEW BOND-UJA PLAN STUDIED

CITES SHULHAN ARUKH IN DECISION

Judge Bars Removal of Bodies From Orthodox-owned Cemetery

CHICAGO (JP)—Citing the Shulhan Arukh in his decision, a Superior Court judge here ruled against plaintiffs who sought to transfer bodies of five relatives from a synagogue-owned cemetery.

Judge Samuel B. Epstein, whose brother, Louis, is a Boston rabbi, referred to the code of Jewish law in finding last week that the Agudath Achim North Shore Congregation need not permit the removal of the bodies.

In his decision, however, Judge Epstein criticized the congregation for the cemetery's poor road, inadequate drainage, and lack of fencing and guards.

FAMILY SUES

The suit was brought by Meyer Friedman and members of his family after they unsuccessfuly had sought for 18 months to secure permission from the Orthodox synagogue for removal of the bodies from Waldheim Cemetery.

Friedman; his brother, Arthur; a brother-in-law, Ben Traub; and another brother-in-law, Samuel J. Steinberg, purchased four plots, totalling 24 graves, from 1933 through 1947.

Five relatives were buried in the plots. A family bench, tombstones and headstones were erected on the graves.

WIFE BURIED ELSEWHERE

Steinberg's wife, Ethel, died in March, 1951, and was buried in Westlawn, a privately-owned cemetery.

Soon afterward, the plaintiffs requested permission from the congregation to move the five bodies from Waldheim to Westlawn, stating:

"This request is being made because we have members of the family in both Waldheim and Westlawn, and our lot at Westlawn is large enough to have all of our relatives together, which is our wish."

DENIES REQUEST

The congregation's Cemetery Committee voted to deny the request on the ground that the disinterment would be contrary to Orthodox law Constitution and by-laws of the congregation, adopted in 1921, provide that regulations of the Shulhan Arukh should be strictly observed, the committee pointed out.

Provision of cemetery lot sales, the committee added, require the purchaser to "abide by and observe the laws, rules and regulations of the congregation."

CITE BAD CONDITIONS

In their complaint, the plaintiffs included the following: a bad road and poor drainage are detrimental to the maintenance of the graves; lack of fencing and guards invites vandals—photographs imbedded in one of the monuments were removed; persons buried in the graves were not Orthodox; Agudas Achim Congregation leans toward Conservative practice.

Conservative Rabbi Abraham E. Abramowitz, for the plaintiffs, and Orthodox Rabbi Chaim Kreiswirth explained to the court the references to disinterment found in the Shulhan Arukh.

SEES NO 'CONFLICT'

"There appears to be no serious conflict in the testimony of the rabbis," Judge Epstein said.

Reviewing their testimony the judge concluded that the Shulhan Arukh forbids disinterment except where there is danger that bodies might be washed away; that the bodies might be stolen by vandals; where bodies of children are removed to burial place of parents but not the reverse, or where burial was originally intended for a temporary period only.

"The 'Conservative Group' give a liberal interpretation to these exceptions, while the 'Orthodox Group' adhere to a literal interpretation," Judge Epstein said in giving his decision. While the congregation may tend toward the Conservative, its constitution does not so indicate, the judge added.

EXCEPTIONS DON'T APPLY

Finding that none of the exceptions specified in the Shulhan Arukh applied in this instance under strict interpretation, Judge Epstein said:

"The desire of the plaintiffs to remove these bodies to a newer cemetery . . . is understandable, but does not constitute legal ground for disturbing the repose of the dead and for offending the religious precepts of the congregation."

There is a strong element in Agudath Achim, includinng some of the congregation's present elected leadership, which favors joining the Conservative movement. Pending the outcome of the internal "Kulturkampf," the congregation has been without a spiritual leader since Rabbi Shmaryahu Swirsky, Orthodox, left last year to accept a pulpit in Florida.

Winnipeg Jews May Call Mass Meeting

WINNIPEG, Can. (JP)—A mass meeting may be called next week to discuss the issue of the trefa restaurant at the new YMHA, The Post learned.

Observers said that the public, which had been unaware of what was going on until The Post printed Rabbi Chiel's sermon attacking the plan for a trefa restaurant (JP, Nov. 14, 1952), was becoming "restive."

One observer termed "most surprising" the failure of any Orthodox rabbi to take a stand against the action of the Y directors, leaving the entire initiative to Rabbi Chiel, who is a graduate of what is now a Reform seminary, and spiritual leader of a Conservative synagogue, Rosh Pina.

Indignation Roused at Report Rosenberg Clemency Opposed

By ASHER BIRNBAUM
Jewish Post Correspondent

CHICAGO (JP)—Rabbis here expressed disbelief and indignation at a nationally broadcast report that 100 American rabbis would ask President Truman not to commute the death sentences of Julius and Ethel Rosenberg, convicted atomic spies.

Walter Winchell reported on his radio and television shows last Sunday that a group of rabbis were taking this action. He did not say when or specifically by whom the request would be made.

FOLLOWS CLEMENCY PLEA

The report followed by several days a request for clemency made by a group of Israeli rabbis. (JP, Nov. 21, 1952)

Orthodox, Conservative and Reform rabbis contacted here by The Post alike refused to belive other rabbis could decide to take action.

"If they did so, they could not rightly call themselves rabbis," declared Rabbi Leonard Mishkin, Orthodox.

Mishkin added that the Orthodox Rabbinical Council of Chicago had discussed the advisability of seeking clemency for the Rosenbergs, but had decided to take no action as a group.

The Chicago Rabbinical Association, on which the three wings are represented, also discussed the issue at two meetings, and decided to take no action.

MAJOR DETERRENT

Representatives of both groups told The Post that the expected unfavorable public reaction was a major deterrent to rabbinical action.

Rabbi Mishkin felt that rabbis and Jewish organizations would have spoken up on behalf of the Rosenbergs "had the Communists not done so first."

The only Chicago rabbis known to have made public speeches urging commutation of the death sentences are Rabbis G. George Fox, David Graubart, Jacob Weinstein and S. Burr Yampol.

NEW COORDINATION PLAN SUBMITTED BY UJA

By Z'EV KRONISH
Chief, New York Bureau of The Jewish Post

NEW YORK (JP)—Israel Ambassador to the U. S. Abba Eban acknowledged this week that the Israel Government had scrapped the plan approved by the Israel Bond organization to establish a Bond-UJA coordinating committee.

EBAN

Eban told The Post that Prime Minister Ben Gurion instead had adopted a substitute proposal submitted by the United Jewish Appeal.

Meanwhile, The Post learned that negotiations were in progress here on the new coordination plan, but that the newest of a long list of proposals may not have smooth sailing.

The abandoned plan would have set up a committee of three members each from the two agencies, with Eban as chairman. The UJA, the Jewish Agency, and the Council of Jewish Federations and Welfare Funds, the last two of whom felt they should be included on any coordination committee, took exception to the plan.

The newest plan, Eban told The Post, was submitted by the UJA directly to Ben Gurion, disclosing that Dr. Joseph Schwartz, UJA executive vice-chairman, had suggested it on his recent trip to Israel. Schwartz, according to Eban, pointed out to Ben Gurion that the conflicts between his agency and the AFDCI, sponsors of the bond sale, had been practically eliminated, and informed the Prime Minister that in his opinion a committee with compulsory authority was unnecessary.

WOULD ONLY MEDIATE

The new committee, then, Eban said, would have powers only of mediation. It would be composed of four members from the AFDCI, three from the UJA, and one each from the Jewish Agency and the CJFWF.

A source close to the AFDCI indicated agreement with Schwartz' contention that the area of conflicts was limited and that a committee is needed only for mediation.

He suggested, however, that the new committee was not needed at all, and that the old coordinating committee set up in 1951 by the late Israel Finance Minister Eliezer Kaplan could handle the situation.

The Kaplan committee was composed of four members from the UJA and a like number from the AFDCI, with Henry Morgenthau, president of the AFDCI, and Edward M. M. Warburg, president of the UJA, alternating as chairman. This committee, which met for the last time more than a year ago, was ineffective.

NEW COMMITTEE WOULD BE SAME

Eban took the position that the proposed new committee would be essentially the same as the committee which the AFDCI had accepted. He pointed out that since the Jewish Agency and the CJFWF hold the same position on most questions of coordination as the UJA, he would probably side with the AFDCI by virtue of the fact that he is the emissary of the government which has made the bond offering.

Eban told The Post that he expects to confer with Morgenthau shortly, expressing optimism over the reception the newest proposal would receive. If experience proves that the committee requires greater powers in order to be effective, the committee would be strengthened, Eban asserted.

Jack Hanopole Dies at 47

IRVINGTON, N.J.—Jack Hanopole, first president of the Irvington Jewish Council, a post he held at his death, died last week at 47.

Active in local synagogue affairs, Hanopole was past president of the Irvington Jewish Center, a member of the board of the Jewish Community Council of Essex County, of the Irvington Human Relations Council, and of the Jewish Family Association of Essex County. He was also past president of the Irvington B'nai B'rith Lodge.

He is survived by his wife, Hannah; a son, Irwin; and a daughter, Mrs. Irwin Berlin.

Rabbinical Federation Formed in Germany

FRANKFURT, Germany (JP) A conference of German rabbis here recently decided to organize into a Federation of German Rabbis, with headquarters here.

Before the Nazi regime, Frankfurt was world renowned as the center of an advanced, prosperous Orthodox Jewry. "Frankfurt Judaism" is still cited as a classical example of the successful synthesis of observant Judaism with "worldliness."

Laws Can't Beat Bias Out Of People Says Psychologist

CHICAGO (JP)—Legislation in the field of social justice cannot be used as "a club to beat a fairer attitude into people, "according to Dr. Theodore Newcomb, head of the department of social psychology of the University of Michigan.

Newcomb spoke before the annual institute on human relations of the local women's committee of the National Conference of Christians and Jews.

Legislation, asserted Dr. Newcomb, is "designed to change behavior, and does not immediately change attitudes." In the long run, however, "changing behavior will change attitudes, because a child who does not see evidence of discrimination will grow up more free of prejudice."

The social psychologist blamed "personality needs" of many individuals for their prejudices. "Some people have to be prejudiced against other races and religions for their very sanity's sake," he said, explaining that "if you feel basically weak, you can gain strength by identifying yourself with a majority and by convincing yourself that there are people weaker than you, and helping to keep them weak—in other words, by scapegoating."

He advised those engaged in the fight against prejudice that

- it is more effective and easier to change attitudes of a whole group at once than to change the attitudes of a single individual;
- hostile attitudes thrive on avoidance of the objects of hate, and "communication is a necessary condition to root out prejudices;"
- reciprocal understanding comes through joint participation in some task; and
- anything that promotes better communication between groups or individuals tends to result in better understanding and less prejudice.

ROSENWALD PRAISES NCRAC MOVE

AJCommittee to Shun Council Friendship Bid

NEW YORK (JP)—A spokesman for the American Jewish Committee this week described his organization's reaction to the laudatory statement from the American Council for Judaism on the Committee's withdrawal from the National Community Relations Advisory Council with a wry Yiddishism: "We needed it like we need a hole in the head."

The Committee declined formal comment on the statement by Lessing J. Rosenwald, president of the anti-Zionist organization.

'LOGICAL EXTENSION'

Hosenwald said: "The Council's deep and genuine approval" of the withdrawal by the Committee and the Anti-Defamation League of B'nai B'rith in a fight over implementation of the MacIver Report on revamping of American Jewish defenses activities "is merely a logical extension of Council thinking over a long period of time," Rosenwald declared.

Asserting that the Council had no "direct organizational stake" in the events leading to the issuance of the MacIver Report and the withdrawals of the two major agencies, Rosenwald said the Council rejoiced that the two organizations "elected an action which strengthens the principles of diversity and voluntary association among Americans of Jewish faith."

The Committee spokesman told The Post that Committee opinion was that the Rosenwald statement represented another attempt by the anti-Zionist body "to ride on the coattails of the Committee," and would be ignored.

He dismissed Rosenwald's comment that the Council had no direct "organizational stake" by declaring emphatically that "no one here asked for their opinion or their praise, or wanted either."

"This is none of the Council's business," he added. "They're way out of their league. This is vital and significant, involving issues far beyond the competence or importance of the Council."

SECOND OVERTURE

The spokesman noted that this was the second time this year that the anti-Zionist group "has made such overtures to us."

The first one followed the widely - criticized resolutions adopt by the Committee at a Chicago meeting October 14, 1951, which opposed halutziut, "interference" in the internal affairs of Israel "by some few American Jews," and use of Israel funds from American Jewry "for programs and activities inconsistent" with Committee views. (JP, Oct. 26, 1951).

SOUGHT 'COORDINATION'

A month later, the Council adopted a resolution welcoming the Committee's Chicago stand and expressing hope "for its early and complete implementation." The Council made a direct bid with the additional proposal that "we would wholeheartedly reciprocate any indication by the American Jewish Committee that it favored discussion of areas of agreement now possibly existing between the two organizations with a view toward coordination of effort to achieve commonly-desired objectives."

The Council followed up the passage of the resolution by a letter from Rosenwald to Jacob Blaustein, Committee president, who replied non-committally that "we are at all times available for such discussion," a reply interpreted by the Council as a "polite brush-off." (JP, Feb. 22, 1952).

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Schwartz Says Communities Cut UJA Allocations Unduly

BOSTON (JP)—Jewish communities of the United States have taken advantage of the United Jewish Appeal this year, Dr. Joseph J. Schwartz, executive vice-chairman, told the delegates of the local Jewish communities meeting here.

Without bitterness, and even without too much emphasis, Schwartz declared that although funds raised by all Jewish communities in the U. S. were about 10 per cent less this year than in 1951, the allocations to the UJA from these same communities was almost 15 percent under the 1951 proportion.

UJA CUT GREATER

"The United Jewish Appeal," Schwartz pointed out, "will not only be absorbing the total loss in the drives, but in addition is assuming a loss of from 3 to 5 percent more."

He added that not all communities had cut their allocations to the UJA so drastically, but that there have been communities which, in order to meet local and other needs, have merely reduced their gifts to the UJA.

In the question period after his talk, Schwartz said that in 1948, the year of peak giving in the U. S. Jewish community, the UJA received aout 64 percent of the net amounts raised (after deductions for expenses of the drives), but by 1952 this percentage had dropped to 50 percent or even a little less.

ASKS REAPPRAISAL

He asked for a reappraisal of the situation in order to stop "this loss to the UJA."

Schwartz's speech was most optimistic on Israel's current economic position. He praised the Government for seeking to bring the foreign exchange budget into balance and for its stringent policy on currency and credit. These measures, he asserted, will result in the stabilization of prices and currency structure.

Although the percentage of funds going to the UJA have been dropping year after year, the amount of money going to Israel has been decreasing at a much slower pace, Schwartz said, explaining that the needs of the Joint Distriction Committee, and of the United Service for New Americans and New York SNA, have been declining, permitting a larger and larger share of the UJA funds raised to go to aid Israel.

Schwartz praised the work of the JDC, and told of their valuable contributions to the welfare of the Jews of North Africa, and their Malben program, which provides for the hard core cases in Israel involving the aged, the indigent, the blind.

Schwartz was followed by Harold Glasser, head of the CJFWF's Overseas Institute, who concurred in Schwartz' optimistic reports on Israel's economic progress.

Although not discounting the difficulties still facing the new state, for the first time, the economic expert, who has been critical of Israel's economic policies, lauded the government for its measures to improve her economic postition.

Glasser revealed perhaps for the first time that Israel went through a financial crisis in the spring of 1952, which if not for the U. S. Government might have been catastrophic. He said that when the U. S. decided to help extricate the Israel Government from her plight, she required Israel to revamp her entire financial structure. This was achieved by sending U. S. economic experts to Israel, who insisted that foreign exchange not be expended unless there was anticipated income to provide for the expenditure.

CONSOLIDATE GAINS

These experts, Glasser disclosed, are still in Israel, augmented by others, helping to consolidate the economic gains.

As for private investments in Israel, especially from the United States, Glasser saw little hope for them in the present or for the next few years. When a question was put to him from the floor, he said that conditions were such that it could not be expected that private foreign capital would come to Israel.

'Nothing to Lose But Your Jews'

ZURICH, Switzerland (NJP) "Nationalists of the world unite! You have nothing to lose but your Jews!"

This is the slogan of the Nationalist Information Bureau at Framingham, Suffolk, England, according to a survey of the Fascist Internationale published by Hans Jaeger in a recent issue of the Deutsche Rundschau.

Jaeger listed the leaders of the new world fascist movement, including Arthur Ehrhardt, Coburg; Hans Grimm, author of "Volk ohne Raum" (A Nation without Room); General Ramcke, Nazi paratroop hero who recently made world news by his inflammatory speech at an SS reunion in Verden, where he denounced the western allies as the "true war criminals;" the widow of Joachim von Ribbentrop, who was Hitler's foreign minister; Pastor Knees; Bruno Brehm and Willi Vesper.

1953 FUND PLANS DON'T COUNT ON JDA ALLOCATIONS

BOSTON (JP)—How the 12 largest Jewish communities in the United States will proceed in the matter of allocations to the Jewish civic defense agencies for 1953 if the split in the NCRAC is not healed, was learned by The Post this week.

The situation was disucssed at the meeting of the Large Cities Budgeting Conference Thursday night, prior to the opening of the General Assembly of the Council of Jewish Federations and Welfare Funds, of which it is a subbody.

WILL REVIEW BUDGETS

Under the Barr Resolution, the NCRAC will now for the first time review the budgets of the national agencies making up that body. It will evaluate their program in connection both with the effectiveness and the budgetary requirements.

These recommendations will then be passed on to the local federations, welfare funds and community councils, to enable them to make allocations more intelligently.

The Anti-Defamation League of the B'nai B'rith and the American Jewish Committee will be requested to submit their budgets for examination. If this request is denied, then the LCBC plans to secure copies of the budgets of these two agencies which are supplied to the local Jewish communities and also to the CJFWF, and proceed to examine them in the light of their knowledge of the activities of these groups.

As far as The Post was able to learn, these judgements, too, will be passed on to the local Jewish federations and welfare funds.

In reporting on his stewardship of the LCBC, Benjamin Ulen, retiring chairman, told delegates to the General Assembly that his body at its meeting Oct. 18 in Washington had endorsed the action of the recent plenary session of the NCRAC in adopting the Barr Resolution.

SUPPORT NCRAC BUDGET

The LCBC also voted support of the 1953 budget of the NCRAC of $165,000, and recommended that local federations make cash advances of at least one-third of this amount to the NCRAC before Nov. 30, 1952 in order to permit it to operate unhampered. The Washington meeting also voted to carry on joint budgeting analyses of the national organizations in the field and of the NCRAC, and to make recommendations to the local communities as a result of these analyses.

After finishing his report, Ulen spoke briefly on the controversy over the Barr Resolution. He asserted that it had been arrived at as a result of a responsible community process. He said the decision taken on it was not partisan, and that not to uphold it would be to make a mockery of the decision.

Michael Stavisky of Newark was elected to succeed Ulen.

CJFWF VOTES UPHOLDS NCRAC

FUND PARLEY REJECTS ADL, COMMITTEE 'NEUTRAL' MOTION

BOSTON (JP)—The American Jewish Committee and the Anti-Defamation League of B'nai B'rith lost their last battle to defeat the MacIver Report when they failed to convince the annual meeting here last weekend of the Council of Jewish Federations and Welfare Funds (CJFWF) to remain neutral.

The final test at this annual General Assembly of the CJFWF came Sunday afternoon on a substitute motion presented by the two agencies. The move sought to defeat a motion of the Resolutions Committee upholding the National Community Relations Advisory Council (NCRAC).

The tally was 126 against the substitute motion, 46 for, with 40½ votes abstaining.

NO COUNT

There was no count on the Resolution's committee's motion to endorse the NCRAC. It was taken by consensus.

The substitute motion revealed a new strategy of the AJCommittee and the ADL. This new move shifted from a demand for neutrality to ask that efforts "be made to find a common ground for the reconstitution of the NCRAC." The first sign of the readiness of the two agencies to reconsider, it called for the appointment of a committee to work with the agencies and the NCRAC for "the reestablishment of full cooperation."

But this effort failed too.

The resolution adopted by the delegates reaffirmed the objectives of the CJFWF resolution approved by the 1951 General Assembly in Chicago. These objectives were:

- continuous reassment of community relations programs;
- integrated planning including logical and practical division of labor;
- strengthening of NCRAC as the instrument of voluntary cooperation; and,
- an improved system of financing related to evaluation of the needs of the entire field.

SHUNS 'COMPULSION'

The resolution urged the Committee and B'nai B'rith to "rejoin the cooperative process which is the NCRAC," and instructed the CJFWF National-Local Relations Committee or a special committee to "work with all of the national agencies and the NCRAC for the reestablishment of full cooperation within the framework" of the objectives outlined in the resolution.

Answering one charge of the agencies, the resolution stated specifically that the four objectives "shall in no way involve compulsion by the NCRAC or the creation of the NCRAC as an authoritarian body or infringe upon the autonomy of NCRAC member agencies or their right of dissent." It stated also that agencies voting in the minority should have the right to act on their decisions.

BARR RESOLUTION

The fight was over the Barr Resolution, which gave the NCRAC powers over joint program planning and division of work in the Jewish community relations field. This resolution was adopted by the NCRAC at its recent plenary session, and led the AJCommittee and the Anti-Defamation League of B'nai B'rith to withdraw from the body.

Except for this tactic of seeking a hands-off policy by the powerful CJFWF, the main argument of the Joint Defense Appeal agencies followed closely their presentation at the plenary session (JP, Sept. 5, 1952).

DEFEND AUTONOMY

Jacob Blaustein of Baltimore, president of the AJCommittee, argued that the Barr Resolution set up a central authoritarian body which would affect the autonomy of the AJCommittee.

GOLDMAN BLAUSTEIN
'Right of Dissent'

Frank Goldman, president of B'nai B'rith, followed with an impassioned plea to the delegates to keep in mind that the B'nai B'rith, as the largest Jewish membership organization in the world, with over 1,500 adult units in the United States alone, has won this position by service to the Jewish community. He asked the delegates to believe that the withdrawal of his organization from the NCRAC was motivated by this same concern for the welfare of the Jewish community.

He charged that some of the national organizations in the NCRAC were using the Barr Resolution to win something they could not win in "the market place" of the Jewish community.

The important session on the NCRAC situation took place Friday afternoon.

NO BASIS

Herbert R. Abeles of Newark, chairman of the local-national relations committee of the CJFWF, reported that local communities, which are faced annually with making allocations to the agencies in the NCRAC, heretofore had no adequate basis for assessing their work, since no evaluative study was made.

He then analyzed the Barr Resolution to show that it followed closely the recommendations made in Chicago at the 1951 General Assembly. Abeles predicted that unity was not likely to grow from the top down, but from the bottom up.

CITES VOTE

He said that the Barr Resolution's passage by a vote of 54 to 17, with six abstentions, meant it had the support of four national agencies (American Jewish Congress, Jewish War Vets, Jewish Labor Committee and the Union of American Hebrew Congregations) and twenty-one local communities. Four communities voted against the Barr Resolution along with JDA agencies.

Irving Kane of Cleveland, chairman of the NCRAC, followed with his annual report. He quoted the original agreement which led to the formation of the NCRAC, and even referred to a statement made by Judge Proskauer, former president of the AJCommittee, that the NCRAC was the greatest step forward in the history of Jewish community relations.

CHARGES DISSERVICE

He declared openly that the withdrawal was a disservice to the community, when the dissenting agencies became dissident agencies and removed themselves from the cooperative process.

Kane denied that the Barr Resolution was in any way "designed to erect a unitary, functional agency" as had been charged.

Blaustein then took the floor for a thirty-minute talk, opening with the statement that the CJFWF was a victim of misunderstanding when it passed last year's resolution on the NCRAC, which followed the 1951 agreement by all the civic defense agencies in principle on the MacIver Report.

REVEALS STRATEGY

He insisted that the NCRAC should not try to put the Barr Resolution into effect, and then revealed the plan of battle, which evidently had been agreed on by the JDA forces.

He urged the General Assembly to "discontinue taking sides" in the controversy. He then repeated the charge he had made in Atlantic City when the Barr Resolution was adopted, that "a central authoritarian body" was being set up. This, he insisted, was the "underlying intent" of the MacIver and other succeeding proposals, including the Barr Resolution.

ISSUE 'EXAGGERATED'

The issue of duplication and waste, he said, was exaggerated, and no attempt was made to prove it either by MacIver or by the Evaluative Studies committee.

Blaustein pleaded with the delegates for an approach to the problem which, he said, would be marked by a spirit of co-opertion and voluntarism. He referred to this theme throughout his talk, pointing out that the important question was whether the cooperation was compelled or whether it was freely arrived at.

The Committee president referred to the same words which Irving Kane had cited, which barred the NCRAC from affecting the internal structure of the national agencies forming it, or the "liquidation" of the NCRAC long ago. He then said that the NCRAC should be liquidated, but this may have been only a repetition of the last words of his previous sentence for emphasis.

At several points during Blaustein's talk there were quiet rumblings, which almost became interruptions, but he continued without taking notice.

CHALLENGES CLAIM

Blaustein challenged the assertion that the Barr Resolution was a compromise.

He compared its details to the sale of a piece of merchandise by lowering the price from $1.00 to 98 cents. The 98 cents, he pointed out, was the transformation of the NCRAC into an authoritarian body. The true intent of the Barr Resolution, he insisted, was coercive and authoritarian.

DENIES CHARGE

After Blaustein had concluded with the offer of continued co-operation between his organization and others in areas of mutual agreement, Goldman took the floor. His talk was of an entirely different nature. He declared that there was no basis to the charge that the B'nai B'rith, by withdrawing by unanimous vote of its executive committee, was doing harm to the community.

Goldman's talk was in the form of an impassioned oration. Although for the most part it was a defense of the B'nai B'rith, he did turn from the theme to accuse the national organizations that voted for the Barr Resolution with ulterior motives. He even mentioned the Jewish War Veterans by name in one sentence, which he qualified by saying, "God Bless Them," as hoping to gain more money and a larger role than they had played in the past.

ANSWERS CRITICS

He answered those who criticized the motives of the B'nai B'rith by pointing out that his organization had a budget of $1,750,000 annually, but had almost no reserves, so that if something were to happen to cut off its income, it would be broke in a matter of four or five months. All its monies, Goldman declaimed, were spent in the behalf of the Jewish people.

Goldman told the delegates that the Anti-Defamation League's decision to withdraw may have been right or wrong, but that there was no question about the agency's acting in what it thought was the best interests of the Jewish people.

ATTACKS CONTENTION

He attacked bitterly the contention that the Barr Resolution offered effective protection of the right of dissent.

Both he and Blaustein pointed out that the provision of a one-year trial of the Barr Resolution implementation was valueless, since they said that to dismantle part of their organizations, which had been built up slowly to a point of great effectiveness over a period of years, would be to injure the agencies' activity permanently.

He termed the right of dissent as "nonsense," charging that it was "nothing but a weapon to attack and destroy those who would not do the will of the majority."

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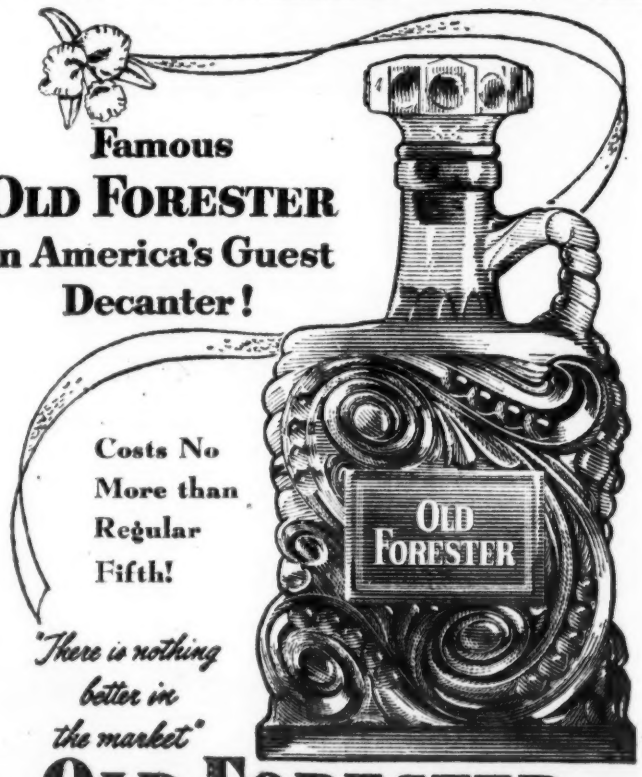

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A memorial to Jewish victims of Nazism was unveiled recently at the Jewish cemetery in Bonn, West German capital.

Mexican Zionists have decided to erect, at their own expense, a building to house the Israel Legation which is soon to be established in Mexico City.

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JEWISH HOMES EXPAND EFFORTS IN NEW FIELD

Homes for Aged Shun State Care For Mentally Ill Residents

(This is the first in a series of two articles in a report describing the experiments of Jewish homes for the aged in the U.S. towards improving their care of clients who become mentally ill.)

By BEN GALLOB
Jewish Post Correspondent

NEW YORK (JP)—In a growing effort to keep Jewish aged who become mentally ill from being committed to overcrowded state mental institutions, Jewish homes for the aged throughout the U. S. are engaged in intensive experiments to broaden their programs for handling this relatively new problem in the care of the elderly.

This new development, in part a response to prodding from a Jewish communal conscience, was outlined in a report "Communal Planning for the Mentally Ill in the Jewish Homes for the Aged," in the June, 1952, Jewish Social Service Quarterly.

The report was based on a survey made by Meyer Schwartz, administrative assistant at the Federation of Jewish Philanthropies of Pittsburgh, which operates the Pittsburgh Home for the Aged. Schwartz also serves as secretary of the Central Bureau on the Care of the Aged in Pittsburgh.

13 HOMES REPLIED

The survey, which produced replies from 13 Jewish homes for the aged in 11 cities, grew out of the problems tackled by the Pittsburgh Home in seeking to deal with the growing number of mentally ill among its residents.

The basic medical background as outlined by Schwartz, was that in recent years there has been a steep increase in the rate at which mental disease is striking Americans generally in the old age group.

At the same time, increasing evidence has been found that aged mentally ill persons can be helped if they receive adequate care and treatment, but that such service is wholly beyond the capacities of the state mental institutions, which are gravely overcrowded and understaffed in relation to the need.

UNIQUE ASPECTS

For the Jewish group, the problem has been found to have unique aspects which have made efforts toward solution seen as a distinctly Jewish responsibility, according to Schwartz' findings.

For one thing, Jewish communal opinion is loath to commit its elderly to the cold institutionalism and inadequate conditions of state mental hospitals. Even more significant is the fact, reported by several homes responding to the questionnaire, that when an Orthodox Jew is placed in the non-Jewish environment of such a state institution, deterioriation is swift and complete.

MORE FUNDS AVAILABLE

Simultaneously with the development of these factors, a consistent increase in funds has been made available to the Jewish homes, testifying to a great shift in meeting not only the physical, but also the emotional needs of the Jewish aged in the homes, Schwartz reported.

The Pittsburgh Home was disclosed, as the result of a spot study on May 1, 1951, to have 42 out of 240 residents who were classified as mental cases.

SENT TO FAMILIES

Since the care of the seriously ill mentally is one wholly beyond the scope not only of Jewish homes for the aged, but such homes generally, the Pittsburgh Home follows a current policy of sending such Jewish persons to their families, relatives or friends. In suicidal or assaultive cases, the policy, followed with "marked reluctance" and only as last resort, is to send the individual to state mental institutions.

To learn what other Jewish homes were doing in the field, Schwartz sent a questionnaire to 25 homes in 19 cities, covering large, intermediate and small homes. Replies were received from homes in Cincinnati, Chicago, Montreal, Cleveland, Milwaukee, Detroit, Indianapolis, Baltimore, New York, San Francisco and St. Louis.

(Continued Next Week)

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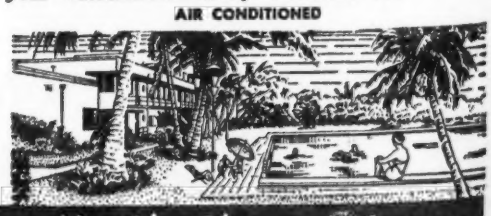

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New Israel Minister of Posts Is First New Immigrant in Cabinet

By ELEAZAR LASERSON
Jewish Post Correspondent

JERUSALEM (JP) — Rabbi Mordekhai Nurock, new Israel Minister of Posts, is the first new immigrant to achieve such an influential position.

Although a contemporary of Theodor Herzl, Rabbi Nurock had been a leading Zionist abroad and settled in Israel finally only in 1948. Dr. Nurock is outstanding among the Israel ministers not only because of his being a new immigrant, but also because he is the only Cabinet Minister who had held such an appointment before in another country. Moreover, he is the only Member of Knesset who had been a member of Parliament in another state.

LED LATVIAN GOVERNMENT

Rabbi Nurock was Acting Prime Minister and on several occasions Cabinet Minister of the Republic of Latvia, and a member of its Parliament from 1922 until the dictatorship of Ulmanis in 1934. He acquired a prominent position at various international conferences, and particularly at the International Minorities' Congress, which assembled annually in Europe after World War I.

Today, Rabbi Nurock, a veteran parliamentarian with a world reputation, is Vice Chairman of the World Parliamentary Union, where he represents Israel. There is no doubt that this high position he holds in international parliamentary circles is the result of his own personal prestige among his colleagues all over the world, with whom he has been cooperating for more than a quarter of a century on matters of importance to all countries, and in many cases to the Jews, to minority groups and to refugees of all kinds.

NAZIS MURDERED WIFE, CHILDREN

As most of the new immigrants from Europe, Rabbi Nurock had a deep personal tragedy: while he was deported to the inner Soviet Union for Zionist activities, his wife and two sons remained in Riga and were among the first Latvian Jews to be murdered by the advancing Nazis. This loss has never ceased to produce a profound influence on the new Minister.

As a Member of Knesset, Rabbi Nurock achieved great prominence as a result of his talents as a speaker. He dominated the lobby and the preparation of many laws. On several important matters, he had an independent view, and always fought courageously for his ideals. Thus, in the matter of Reparations from Germany, he took a firm stand against the Government of Israel, although his party belonged to the Coalition and supported the negotiations. Rabbi Nurock, who was named by Mizrachi to replace the late David Z. Pinkas as its Cabinet appointee, was one of very few individuals who were allowed to waive party and coalition discipline and join in public protests against the reparations negotiations.

When Prime Minister Ben-Gurion announced the appointment of Rabbi Nurock to Knesset this month, both Government and Opposition spokesmen took the opportunity to express their appreciation of this veteran statesman, who is now taking over a most important executive position. The Ministery of Posts employs more civil servants than all other ministries, and the number of its employees is one-third of the total number of Israel civil servants. It also has a self-covered budget.

AIMS FOR EUROPEAN STANDARDS

At a press conference which was held immediately after the new Minister took over his appointment, he stated that it will be his aim to provide Israel with a postal and telegraphic service of European standards. It should be remembered that Israel, although a small country, has an unusually heavy postal committment, as a very high percentage of its inhabitants has contacts with persons residing in foreign countries, and foreign mails, telegrams and international telephone calls are out of proportion to the size of the population.

Rabbi Nurock also promised to try to solve as early as possible the acute problem of shortages in telephone equipment and to establish an effective telephone network in a country where telephones are, so far, the privilege of a small number of people.

If Arabs Carry Out Boycott Threat Over Reparations to Israel

BRITAIN SEEN AS GAINING TRADE W. GERMANY LOSES WITH ARABS

By JOSEF FRAENKEL
Jewish Post Correspondent

LONDON (JP)—A mildly cynical twist has been put by some observers here on the possibility of the Arab countries carrying out to the full their threats of a diplomatic and economic boycott of West Germany if that country ratifies the reparations agreement with Israel.

Cut off from German goods, these observers say, the Arab lands might begin to look more kindly on British products. In Egypt, moreover, where Premier Nagib has been leaning heavily on German officers for help in training his army, these observers feel a new premium might be put on British offers for military assistance.

FEEL BONN WILL PAY

But suggestions that Germany will "conventiently" forget its debt to Israel if it can so protect its relations with the Arab world are treated coldly here. Responsible observers are convinced that the Bonn Government will pay its "conscience money" in full.

Meanwhile, the West German Chambers of Industry and Trade have reported an "alarming increase" in letters from German trade representatives in Arab countries reporting cancellation or postponement of contracts.

At the same time, German press reports reaching here claim that some British and American firms have already begun picking up the spoils of the Arab-German quarrel, stepping in where German and Arab business agents, respectively, step out.

GROWING MISGIVINGS

Misgivings over the Bonn Government's declared intention of honoring the pact with Israel are being expressed by a growing segment of the West German press and Members of Parliament, including even the Koelnische Rundschau, which is generally regarded as a mouthpiece of Chancellor Konrad Adenauer, and some Bundestag deputies who originally favored the restitution policy.

Recognizing that if Arab boycott threats are fully implemented, popular resentment against restitution may become too tough for the Bonn Government too handle, West German leaders, it is reported here, are looking to the West, who initiated the talks with Israel, for moral support. This support, it is said, has not been forthcoming.

Persia Won't Boycott West Germany

LONDON (JP)—Persia will not join a proposed Arab boycott of West German goods if that country ratifies the reparations pact with Israel, it was reported here from Teheran.

Kazem Hassibi, adviser to Premier Mohammed Mossadek, said Persia will not give up its chance to buy oil tankers from West Germany.

Meanwhile, Persia continues to resist pressure from the Arab states to "exterminate Jewish propanganda" and forbid Zionist activities. The most recent protest was over the appearance of a new Jewish newspaper, "Neda-yi-Davud."

WHEN AGUDIST MISSES SABBATH MEET

UNESCO Body Bars Future Meetings on Holy Days

PARIS—When the Agudat Israel delegate to the third conference of international organizations recognized by UNESCO stayed away from the Saturday opening session of the conference last week, the group agreed never again to schedule any meetings on holy days.

The group decided on the action after the delegate of the Protestant World Council of Churches protested on behalf of Harry Goodman, London, England, a world leader of the ultra-Orthodox organization, The Jewish Chronicle of London reported from here.

Delegates of three other Jewish bodies—the Consultative Council of Jewish Organizations, the World Jewish Congress, and ORT—attended the Sabbath session.

The total 1952 enrollment in all types of Jewish schools in the U.S. was 336,000, as against 302,000 in 1951.

Seventy five to 80 percent of the parents whose children attend Jewish day schools in the U.S. are American-born.

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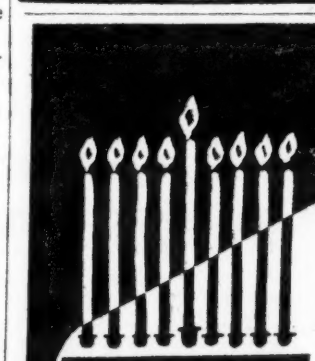

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'WAR ON INDIFFERENCE'

'Go to Temple' Drive Seen Succeeding

By WILLIAM KITAY
Jewish Post Correspondent

NEW YORK (JP)—More than 100 Reform congregations throughout the U. S. have ordered more than 300,000 pieces of the materials contained in the Temple Attendance Kit of a new project in the "War on Indifference" undertaken by the National Federation of Temple Brotherhoods (NFTB) in coordination with the various departments of the Union of American Hebrew Congregations (UAHC).

SYLVAN LEBOW
Dignified Promotion

According to Sylvan Lebow, executive director of NFTB, "the kit is doing more to revive temple attendance than anything else in the past ten years.

"It's making temple going fashionable."

SURVEY TO FOLLOW

Lebow told The Post that the kit, which was mailed originally to the 450 UAHC member congregations, will be followed up with a nationwide survey among temple brotherhoods on attitudes toward the codes and practices of Reform Judaism.

Early reports from throughout the country indicate the project is being enthusiastically received and bearing fruit.

One temple that normally looked to about 50 or 60 faithful at services, last week reported 600 worshippers in attendance.

'MOST SUCCESSFUL'

"There is no question the Temple Attendance Project is the most successful enterprise we've ever launched," Lebow declared.

The NFTB head told The Post that "the problem of a Jewish laymen's revival has concerned us for a long time. It concerned us even more in recent years, with the growth of television and other modern innovations that compete for a person's time.

"This problem," Lebow added, "took up a good bit of our thinking at the NFTB board meeting in New Orleans last May, where the Temple Attendance Project finally was conceived.

'DIGNIFIED' PROMOTION

"We felt that promotional technique on a dignified plain would bring our people back into our temples."

One of the most successful pieces of material in the kit, Lebow reported, is a folder, "Take Your Parents To Temple This Week."

Distributed to Sunday and religious school children, many congregations have reported tremendously successful turnouts at Friday night Family Services built around the folder.

FIGURES TO COME

First overall reports on the drive will not be available for a few weeks yet, when temples will have been able to note trends on the Project Report Sheet contained in the kit, for charting attendance figures before and after the drive was launched.

The drive, which is to be a year-round project, was launched this month in conjunction with a nationwide campaign by Religion In American Life, a non-sectarian group of which UAHC is one of the 24 sponsoring bodies, urging all Americans to attend the synagogue or church of their choice.

Milah Resumed at Unwed Mothers Home

NEW YORK (JP)—The New York Board of Rabbis disclosed this week that milah (ritual circumcision) service will be provided for male infants born to unwed Jewish mothers at the Lakeview Home on Staten Island, N. Y.

Rabbi Harold L. Gordon, general secretary of the NYBR, which represents some 600 Orthodox, Conservative and Reform rabbis in N. Y. state, said that discussions for the service had been underway since last January with the Jewish Board of Guardians, an agency of the Federation of Jewish Philanthropies of Greater New York, which operates the unique institution.

The arrangement represents a return to an original practice at the 40-year-old institution where milah had been the rule until, in recent years, the rite fell into disuse. Circumcision has since then been automatic for male babies, but it has been almost entirely a non-religious operation. (NJP, May 2, 9, 1952).

Under the new arrangement, Rabbi Gordon told The Post, the new mother will be informed that a mohel (ritual circumciser) is available, presumably with the young mother having the option of accepting or rejecting the mohel's services.

The mohel will be provided as a Jewish public service by the NYBR through its Milah Board, the only regulatory institution for mohalim in the U.S.

JDC Gets Ford Refugee Fund Grant

GENEVA—The American Joint Distribution Committee (JDC) has been granted $187,000 to finance a rehabilitation program for 87 tubercular and post-tubercular refugees and their families.

The JDC was one of six voluntary agencies whose requests were approved by the United Nations High Commissioner for Refugees in his capacity of administrator of the $2,900,000 fund for refugees created by the Ford Foundation.

REPORT FROM THE EAST
IN WHICH A HOLLYWOOD COLUMN IS TURNED OUT IN NEW YORK

By SHIMON WINCELBERG

NEW YORK—I don't mean for anyone to get the impression that this kind of Hollywood column can be just as well turned out from the other coast, but.

WINCELBERG

Recently, there have been some heartening repercussions. The Morgen Journal came up with a little item titled, "Los Angeles Will Combat Yom Kippur Dances." "As one lets us know," the article reports, "some of the 'mushroom shuls' have fixed-up 'Yom Kippur Dances' and 'Yom Kippur Services' which are shown on television."

The expose continues, "Dances and television, says the Los Angeles Community Relations Council, have no place on the holiest of all days." The Council is also quoted to ask itself rhetorically, "What sort of impression does this make on the non-Jewish neighbors-"

YOM KIPPUR DANCES AND TV presentations have been going on for years, of course, and it is not the mushroom shuls in L. A. which are guilty this time, but the organizations which have been fighting them most strenuously, the Reform temples. As for the Reform-slanted C.R.C. getting ready to fight these practices, "s'iz nish geshtoigen un nish gefloigen" (it neither rose nor flew—lit. trans.).

I think the whole garbled item originated in a misreading of a semi-facetious column I wrote a couple of months ago, and don't intend to bore you with again. Most columnists brag about predicting news events. The best I can brag about is being misunderstood. It's a modest distinction, but one I wear comfortably.

★ ★ ★

THEN there is a charming and breathless note from ventriloquist Shari Lewis: ". . . may I thank you for your 'mildly cynical' comments on my publicity . . . Your article called my program to the attention of the Jewish Education Committee of N.Y.C., and now they subsidize my show in the Hebrew schools throughout the city." The publicity referred to above is something about kosher dummies.

Shari, who is also a magician, includes the Arthur Godfrey Talent Scouts, Ameche-Langford show, and Candy Carnival among her television credits. Currently, she has her own television show called "Facts 'n' Fun," an educational children's program which hopes to pick up a national sponsor soon.

★ ★ ★

IN "The Strange Ones," based on Jean Cocteau's "Les Enfants Terribles," the main character is a girl who, among other things, wants to marry a rich young American Jew. When her brother objects, she accuses him of being anti-Semitic. There's more to the story than that, but this is no place to go into it.

★ ★ ★

AL Finestone, of Paramount's publicity department, reports that actor Mikhail Rasumny "is the son of the late and world renowned Odessa cantor Solomon Rasumny," and that he used to be under contract to Paramount, and lately appeared in "The Stars Are Singing."

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WOMEN'S VIEWPOINT

EVEN A FAIR CAUSE MUST BE FOUGHT WITH A STOUT HEART

By HELEN COHEN

I HEARD Justine Wise Polier when she spoke before our local Congress group this month. I came away with the impression that, in a quietly feminine way, with perhaps even a greater emphasis on love of humanity, she bears the imprint of her father's personality.

HELEN COHEN

But I want to pass on to you one of the incidents she reported, partly as further proof, if any is needed, that New York City is not America (where else in America could this have occurred?) and partly to show those fearful Jews that appeasing the non-Jew will avail us nothing.

In 1938, a discussion was held among the New York authorities as to what should be done with infants found on doorsteps whose parenthood and religion was unknown.

It was decided that each foundling, alternately, should be assigned to the Protestant and Catholic faith. Though passed with the consent of the Jewish representatives, none of the Jewish groups liked this decision, recalled Mrs. Polier, except one important group, who argued with their co-religionists that it was not worth damaging our relationship with the other religious faiths for such a small matter. She also recalled that, at the time, the Catholic leader was outspokently opposed to assigning any of the infants to Jews, although this should be viewed in the light that the 1938 meeting was held in the shadow of Hitler.

AS TIME PASSED, MRS. POLIER became increasingly convinced that, small as was the number of human beings that this concerned, maybe 20 a year, it still came under the heading of the state favoring one religion over another.

She went to work on the problem, and when recently a meeting was held to reconsider, all the Protestant representatives agreed that they were taking unfair advantage of the Jewish group and should mend matters.

AT THIS POINT the same Catholic leader turned to her and dropped his bombshell:

That decision had been made in 1938. Why had the Jewish group let it go all this time without protest?

Needless to say, the original decision was reversed at the meeting.

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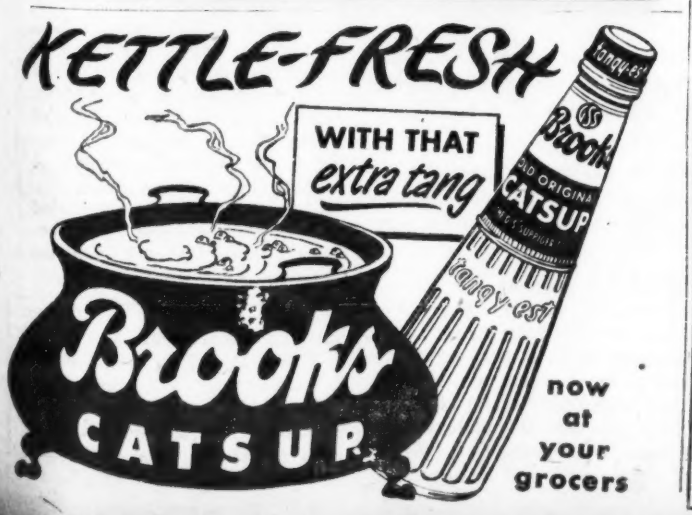
219 of 601 foreign investments in Israel since the inception of the State, were established by American and Canadian investors.

India has accepted an invitation from Israel to send a five-man delegation to study agricultural methods and the problems of immigration and resettlement.



YOUR NAME

● *Conducted By*

N. PEARLROTH

Want to know what your name means? Address your question to Mr Pearlroth, National Jewish Post.

Dlin

● Dear Mr. Pearlroth:

Rabbi Youngerman, Allentown, Pa., informed me of a service which you offer in determining derivation of names. My surname is Dlin. As far as I can trace back — about four generations—it has always been the same. My father is an Orthodox Jew, whose family comes from the Ukraina, province of Poltava. We are Levi'im.

PEARLROTH

DR. B. M. DLIN
Philadelphia, Pa.

DLIN is an interesting family name. It is of biblical origin and taken at random from Joshua, chapter 15, verse 38, reading: "And Dilean and Mizpeh and Joktheel." According to contemporary records, a wealthy and respected Jewish citizen named Elijah of Vilna, Lithuania, when summoned in 1804 to state the permanent family name he desired to assume, decided to consult the Bible. He assembled his family and in their presence opened the Bible at random and placed his finger on a chance spot on the page. His finger happened to light upon the word "Dilean," and this is the family name he assumed. The name is most frequently pronounced Dillon, and this is the name borne by the famous "Shtadlan" Leiser ben Barukh Bendit of Nieswiez, Lithuania. Leiser was the Jewish Deputy at the Headquarters of Czar Alexander I during the Napoleonic invasion of Russia, and died in 1838. The name is occasionally spelled Dlin.

★ ★ ★

Greif

● Dear Mr. Pearlroth:

My name is Betty Greif and I am interested to know the origin of my name. My father came from Worms, Germany, and his father and grandfather came from Schlitzer, Hessen, near Kassel, Germany.

BETTY GREIF
Mobile, Alabama

GREIF is a name of geographical origin, being taken from the name of the community of Greifenstein, in the district of Wetzlar, in the state of Hesse-Nassau. The name was assumed by an emigre native of the Hesse-Nassau community in 1812. The reason he abbreviated the name to the first syllable is that it was sometimes difficult to persuade the authorities to accept a family name derived from the name of a community. Reducing it to one syllable usually solved the difficulty.

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What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

RICE Consumer Service, Louisville, Ky., tells us what to do with left-over turkey:

INGREDIENTS

2 cups cooked rice
2 cups cooked turkey, diced or shredded
1 cup turkey stock
3 eggs
2 tablespoons chopped parsley
2 tablespoons chopped green pepper
2. tablespoons chopped pimento
1 teaspoon salt
⅛ teaspoon pepper

INGREDIENTS FOR CRANBERRY-PINEAPPLE RELISH

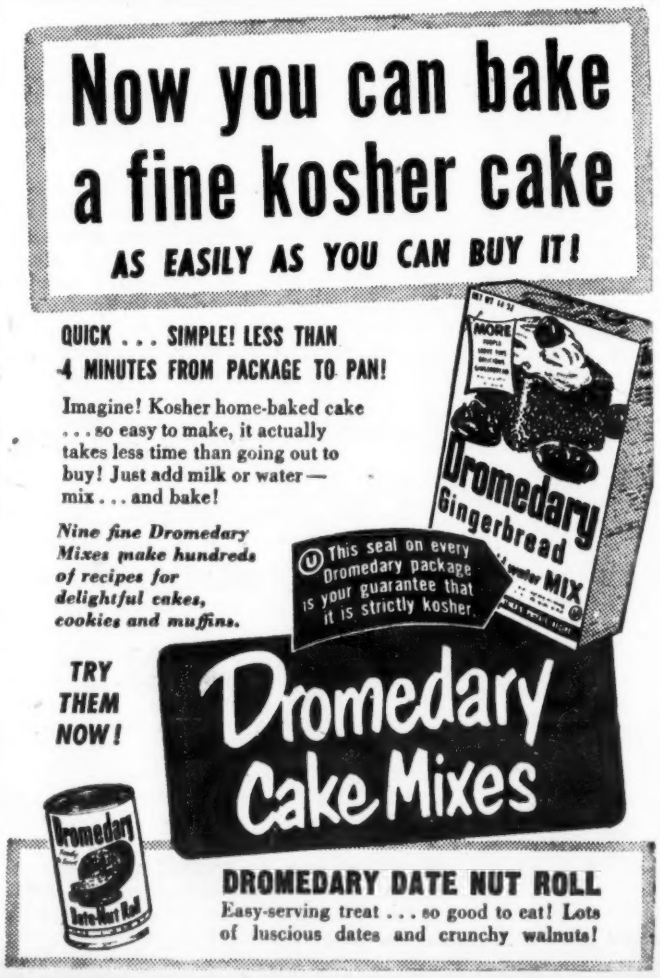
1, 16 ounce can jellied cranberry sauce (2 cups)
1, No. 2 can crushed pineapple, drained (1¾ cups)
2 orange rinds grated

PREPARING THE RICE: To make 3 cups rice, put 1 cup uncooked rice, 2 cups cold water and 1 teaspoon salt into 2-quart saucepan and bring to vigorous boil. Turn heat low as possible. Cover saucepan with lid and leave over low heat for 14 minutes. Do not remove lid nor stir rice while it is cooking. Turn off heat.

METHOD: Combine rice, turkey, turkey stock, eggs, parsley, green pepper, pimento, salt and pepper. Pour into greased 1½ quart baking dish. Place in pan of hot water and bake in 350° F. oven 40 minutes or until liquid has been absorbed by rice. This recipe makes 7 servings.

METHOD FOR MAKING CRANBERRY-PINEAPPLE RELISH: Crush cranberry sauce with fork. Add pineapple and grated orange rind. Mix thoroughly. Place in refrigerator for about 1 hour before serving. Serve in chilled dish as accompaniment for the rice and turkey casserole. This recipe makes 3 cups relish.

The Vienna Jewish community is sending to Israel 107 Torah Scrolls which were hidden in the Jewish cemetery of the Austrian capital during the Nazi occupation.



Editor's Chair

DAVE Petegorsky, executive director of the American Jewish Congress, took exception with, of all things, our printing of the attack by Ludwig Lewisohn on Ben Epstein, who holds the counterpart position with the Anti-Defamation League of B'nai B'rith.

Dave held that this was a personal attack, and therefore had no place in our story, which, if you will recall, was a vitriolic condemnation by the Jewish author of trustees of the Long Island Jewish Hospital for refusing to make that institution completely kosher.

There was no question of our right to print the attack on Ben, who happens to be a friend of mine, but only one of good taste.

THE QUESTIONING of our policy in this matter calls to mind a decision which confronted us recently in connection with a prominent rabbi who divorced his wife and married a member of his congregation, who had divorced her husband.

Both items are legitimate news but one we printed, and the other we did not print.

The deciding point, it would seem to me, was the Jewish angle. If there had been any direct Jewish connection in the instance of the divorces, then we could hardly have been persuaded not to print the news.

IN THE CASE of Ben Epstein, he was being attacked for a Jewish practice or lack of it.

Dave made the point that a man's personal life was his own, regardless of whether he was a public official. I am inclined to differ. The practices of our Jewish public officials have heretofore not been scutinized. It was recognized that what these officials did or felt was no one's business but our own.

BUT IN A SENSE, a comparison that is valid although extreme, would be for an Orthodox congregation to ignore the adherence of a candidate for its pulpit to the dietary laws.

Lewisohn turned his attack on Epstein, in case you failed to read the news story in last week's paper, because Ben acknowledged that kiddush was not said in his home on Friday night, or at least on this one Friday night when a priest was his guest.

SO MY CONTENTION is that by today, the attitudes and practices of our Jewish public officials to Jewish matters are not only important, but legitimate matters of public information.

So many of our Jewish public officials today are Jewish in name only, just because of the indifference of the communities that hired them. But today, that indifference has grown to concern. That is exactly what all the commotion is about on Jewish content in our Jewish centers.

The National Jewish Post

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GABRIEL COHEN
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MOSHE KOHN
Managing Editor
SAM SHULMAN
Advertising Manager

Friday, November 28, 1952
10 Kislev, 5713

Calendar

Hanukah	Dec. 13-20
Asara b'Tevet	Dec. 28
Tu bi-Sh'vat	Jan. 31
Ta'anit Esther	Feb. 26

Post-Lines of Yester-year

• • •

5, 10, AND 15 YEARS AGO

November 26, 1937

NEW YORK—Charging "mismanagement, waste, extravagance and misinformation to the public, in administration of the Keren Hayesod (Palestine Foundation Fund), Isidore Morrison, pioneer American Zionist leader, last week announced his resignation from the Fund's administrative committee and its board of directors, and from the United Palestine Appeal board, on which he represented the Karen Hayesod. A founder in 1897 of the Federation of American Zionists, Morrison declared that the Zionist Organization of America, the Mizrachi (religious Zionist) Organization and the Labor Zionist Organization, some of the beneficiaries of the United Palestine Appeal, had outlived their usefulness, that they had degenerated into political propaganda bodies, and should either be reorganized along entirely different lines or be scrapped.

BERLIN—The Nazi Party, asserting that Jews should show "gratitude" that lynch law was not used to solve the Jewish problem, has declared its intention of carrying through "to the very end" the separation of Jews from the German population, in conformity with its "concern with the changing mode of life of the German people."

LWOW, Poland—Rector Kulcznski of Lwow University announced last week "ghetto benches" would not be introduced, after a majority of the students had voted in a plebiscite to oppose the segregation of Jews.

●

November 27, 1942

WASHINGTON — President Roosevelt told his press conference this week that he has asked the abrogation of all anti-Jewish regulations in North Africa and the freeing of all political prisoners of Vichy. At the same time, the American-controlled Algiers radio announced that General Dwight Eisenhower, commander of the American Expeditionary Forces, promised a delegation of North African Jews that the Jews of North Africa who were deprived of their rights by the Vichy anti-Jewish laws will soon be re-instated in these rights.

●

November 28, 1947

NEW YORK—Lessing J. Rosenwald, president of the American Council of Judaism, this week expressed the anti-Zionist group's opposition to the establishment of a permanent American Jewish Conference to coordinate all Jewish activities in the U.S., declaring that "Americans of Jewish faith" neither have nor want separate political claims or representation as Jews.

WASHINGTON — President Truman this week received Dr. Chaim Weizmann in what the White House press secretary described as a "courtesy call."

LAKE SUCCESS, N. Y.—A final decision on the partition of Palestine had not been made by the United Nations as The Post went to press.

The Israel Cabinet has voted to allocate some IL.500,000 to agricultural public works projects, as part of a program to alleviate unemployment, which recently has risen to nearly 11,000.

The Lesson Of The Boston Meeting

THE experience of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith last week-end at the General Assembly of the Council of Jewish Federations and Welfare Funds could be very valuable.

At Boston these two national organizations had an opportunity to sense the feeling of the Jewish community of the United States in respect to their most recent action—that of withdrawing from the National Community Relations Advisory Council (NCRAC).

NATIONAL AGENCIES TEND TO BECOME isolated and insular. This is true to a greater extent of New York-centered agencies who tend to lose contact with the rest of the U. S. Jewish community, except from their own chapter officials who rarely expressed independent opinion.

Consequently, there can be an important lesson for these two agencies from the sessions of the General Assembly, where the unfriendliness of the atmosphere could not have been otherwise than readily apparent.

IF BEFORE THE GENERAL ASSEMBLY the AJCommittee and the ADL had contended that their position had not been correctly understood and that they were therefore being run over roughshod, in Boston they lost this alibi. For here they were given ample opportunity to explain their position at length.

AND IF THE DELEGATES COULD NOT be said to have been actually antagonistic to the ADL and the AJCommittee, then most certainly they were not in accord with their action in withdrawing from the NCRAC.

The lesson can be learned only if the agencies are honest with themselves. The CJFWF may or may not be democratic, but hardly anyone would say that it is not the most representative Jewish group in the United States today.

THE OBVIOUS EFFECT of what happened at Boston should be to persuade the Committee and the ADL to begin negotiations looking to their return to the NCRAC. The longer this move is delayed, the less of a bargaining basis there will be to the two agencies.

This may be bitter medicine for them to swallow, but there is hardly any alternative. The Jewish communities heard the presidents of the two organizations argue that the NCRAC has been transformed into a central authoritarian body, and refused to agree.

For the two agencies to continue to operate outside the NCRAC, will place them in positions of greater and greater untenableness, as time goes by. The net result of continued intransigence may be bad for all concerned, but most of all for the two agencies concerned.

Why These Continual Fights On The National Level?

THE difficulties, which seem to be more or less of a recurrent nature, which involve our national Jewish organizations in almost continual controversies, some of which assume major proportions, would indicate that something is wrong other than the easy excuse of "personalities."

At the moment, the fight is over the split in the National Community Relations Advisory Council.

Only a short time ago, it was between the American Financial and Development Corporation for Israel, the sponsors of the sale of Israel bonds, and the United Jewish Appeal.

THE CLUE TO THE SOLUTION of this situation, which from time to time disrupts the Jewish community, is that these fights are rarely reflections of situations in local communities.

The local picture may not be one of peace and brotherly-love, and various groups may yield only grudgingly when some concern of theirs does not win the day. But the important point is that the Jewish community is not therefore thrown into a bitter fight from which it emerges torn and shattered.

OUR NATIONAL JEWISH organizations, for the most part, are unwillinging to submit to any sort of controls. On the local level, if direct negotiations prove unavailing, then there is local public opinion, which can always be generated in a community where everyone knows everyone else.

NATIONALLY NEITHER IS THERE a forum for interchanging opinions which is convened except annually, nor is there a means of creating and reflecting public opinion.

The national agencies know this well.

As a result, there is no compulsion on them to sit down and negotiate their differnces. A national organization feels that it can take any course of action it wishes, without fear of being penalized.

TEN OR FIFTEEN YEARS AGO, this picture was more accurate than it is today.

Today, many forces, of which the Council of Jewish Federations and Welfare Funds is the most powerful, and the growth of an informed Jewish public opinion, are changing the situation.

AS OF NOW, NATIONAL organizations still threaten unitary action, although much less belligerently than in the past, when they are balked in one direction or another by a combination of circumstances.

Just when the point will have been reached, and even passed, where the forces working for unity become sufficiently strong to force national agencies to abide by the will of the community, will become apparent when they show signs of willingness to negotiate and take part in democratic proceesses of the Jewish community.

The Involved Case Of The Strictly Kosher Wine

THE case of the publication by the bottlers of Mogen David Wine of a cook book containing trefa recipes is an odd one.

The company's wine is the leading seller in the United States. But only a small portion of its sales are to Jewish people, since Jews drink wine only for festive occasions and almost never to excess.

THEREFORE, ONE FINDS IT DIFFICULT to take exception with the company's publication of the trefa recipes, designed obviously for non-Jews.

Still it is a wine which bases a good part of its sales appeal on the fact that it is a kosher wine. In fact, there is no question at all about its kashrut. Two Chicago rabbis have continuously certified as to the kashrut of Mogen David wine.

THERE IS ANOTHER PECULIARITY which confounds the picture still.

The officials of the company in a public statement about a year ago declared that they deliberately chose as Jewish a name for their product as possible. They purposefully wanted their product to be identifed with the Jewish people. This, we think, was all in their favor, and time has proven their judgement good.

So there you have it. The involved case of the strictly kosher wine.

FOR 'JEWISH REPRESENTATION'

Jew Seen as Urged on Ike For Cabinet Post

NEW YORK (JP)—John O'Connell, New York Daily News political columnist, who combines ultra-right wing prejudices with excellent Washington pipelines, asserted this week that Rear Admiral Lewis L. Strauss is being urged upon President-elect Eisenhower for appointment to the next Cabinet to provide "Jewish representation."

O'Donnell asserted that President-elect Eisenhower was under heavy pressure, in completing his Cabinet assignments, to abide by a political tradition that such selections should take into account "geographical and religious representation."

The columnist, who several years ago was denounced for a violently anti-Semitic political attack on the Roosevelt administration, asserted that "those who have urged Jewish representation have come up with the name of Rear Admiral Lewis L. Strauss, former member of the Atomic Energy Commission, one-time secretary to former President Herbert Hoover and later Wall Street banker and partner in Kuhn, Loeb & Co."

Strauss has been active in the affairs of the National Conference of Christians and Jews and in Reform Judaism in New York.

Otto Schiff Dies at 78

LONDON — Otto Schiff, nephew of the late Jacob Schiff, died last week at 78. Schiff, born in Frankfort, Germany, was, like his father, Philipp, and his uncle, renowned for his philanthropic activities, particularly on behalf of immigrants and refugees.

76-Story Anthology Appears This Week

NEW YORK — Beechhurst Press published today, Nov. 28, the first American edition of Yisroel, an anthology of 76 stories by Jewish authors, edited by Joseph Leftwich.

Originally published in London on the day the Nazis conducted their mass-burning of all books by Jewish and anti-Nazi authors, the book was regarded as the most comprehensive anthology of Jewish literature of the 19th and 20th centuries.

Some of the authors included in the volume are Theodore Herzl, Franz Kafka, Sholem Aleichem and Ludwig Lewisohn.

An advertisement circulated by Otto Schoenfish, Bad Woerishofen, Germany, soliciting orders for stockings, said: "To answer in advance a question which is often raised, we must state that this is not a Jewish firm."

FREEDOM OF THE PRESS

Richard Siegel Tells Thrill of Celebrating His Bar Mitzvah in Israel

(See Carl Alpert's column this issue for additional background on Richard Siegel's trip to Israel)

●Editor, Jewish Post:

No sooner did our airliner come smoothly to a stop at Lydda Airport, than a pretty blonde Hostess from the Israel National Tourist Office hopped on the plane and gave us the nicest welcome that we had ever heard, "Shalom! Welcome to Israel!" From then on, we knew that our trip was no longer a dream.

Now I must tell you the reason behind our coming to Israel: About two years ago, my parents looked ahead and anticipated the great expense and festivity which would accompany my forthcoming bar mitzvah in our community of Lewistown, Pa. They realized that bar mitzvahs in the U. S., in many cases, have become little more than an "excuse to have a big party" and have not only lost much of the original significance but mean very little to the boy himself. They, therefore, decided that rather than have the elaborate bar-mitzvah that has become almost traditional, they would take me to the Holy Land for this important occasion. This is why the beautiful welcome at the airport meant so much to us particularly.

ONE SPECIAL EVENT OF OUR STAY in Israel that I will always remember is being able to take part in Simhat Torah services in Jerusalem.

On Friday night, along with Professor Abraham Fraenkel of the Hebrew University, my parents and I visited six different synagogues, including the Yeshurun Synagogue, a synagogue of German and West European Jews, several Hassidic synagogues, and finally, the most interesting, a Yemenite congregation.

The fervor and the spirit with which they danced with the Sifre Torah was almost unbelievable. As they danced around, singing, and some of them even carrying the Rebbes around on their shoulders, we felt that only in Jerusalem could there be a feeling like this.

Saturday morning was equally impressive. My father and I went to "Bet Hapoel Hamizrachi," a Synagogue of young people where the entire service is conducted by boys. Here, too, there was singing and dancing and before dad and I knew it, we had been pulled right into the circle and were dancing with them.

The dancing continued for about three hours and then the whole circle moved out on the streets and kept on dancing as vigorously as before. It was certainly a Simhat Torah that I shall never forget.

AS I TOURED ISRAEL during the two weeks preceding my bar mitzvah, I was amazed by the enormous amount of construction that is evident all over the country. I was particularly impressed by the spirit of the people that I met and talked to during my visit, that they take pride in their remarkable achievements during the past few years but place more emphasis on the future development of Israel.

Another lasting impression that I have of Israel is the gracious hospitality extended us in private homes. Although the Israelis have few material possessions at present, they are eager and proud to share what they do have with you. It is gestures such as these that make visitors from America feel that in Israel they are not only among friends, but among their own people.

While visiting in Haifa, my parents were happy that we were able to meet Carl Alpert, columnist for The Jewish Post who is now in Israel as public relations director of the Technion. This was of special interest to us, as it was one of Mr. Alpert's columns which appeared in The Post a few years ago that first gave mother and dad the idea of having my bar mitzvah in Israel.

Also, while in Haifa, we were privileged to meet the widow of the late Doctor Haim Yassky, who was killed in the ambush of the Hadassah Medical convoy on Mt. Scopus in 1948. She, like many other Israelis, was extremely hospitable and I was quite thrilled when she presented me with the colorful handmade Bokharian yarmulke that her son wore on his bar-mitzvah, with the desire that I wear it on my bar mitzvah, which I did.

LIKE MANY OTHER BAR MITZVAH BOYS, I suffered the natural nervousness just before my bar mitzvah.

As I sat in the synagogue waiting my turn to be called to the Torah, all eyes in the Rehavia Congregation were watching me, "the American boy who came for his bar mitzvah," and finally it was my turn. In all my nervousness, I started immediately to read from the Torah without saying the b'rakhah. However, I calmed down, said the b'rakhah, and continued with the Torah portion and the haftarah.

The warm and sincere congratulations which followed were certainly gratifying and made me feel quite at home, although, I was actually 6,000 miles away.

With the celebration of my bar mitzvah in Jerusalem, our memorable stay in Israel came to an end. Like many other visitors, we wish that we could have spent much more time there to more fully observe the wonderful work that is being done and the progress that has been made toward building the new state. With God's help, we hope that we can return to Israel in future years and find it a well-established and progressive nation.

RICHARD SIEGEL

Lewistown, Pa.

'RETURN TO ZION MUST BE PRECEDED BY THE RETURN TO JUDAISM'

● Editor, Jewish Post:

If your Nov. 7, 1952, story accurately reported Rabbi Abraham Burstein as "asserting that there is no Jewish case against Zionism," this "big lie" deserves to be pointed out by others than the American Council for Judaism.

There may be a way out for our Agudist brothers and other non-Zionist religionists, namely, asserting that the organization which Herzl crystallized and inspired is not true Zionism, despite its accepted title. It is more properly a "re-Palestinization"—to coin a phrase — of homeless Jews, a return to a land, but scarcely, except by geographical proximity, a return to Zion.

Burstein and others know that our ancestors did not dream of Tel Aviv and the Kvutzot. They dreamt, they hoped and prayed and endured for the rebuilding of God's House on the Holy Mountain. But a frightened, nationalism-drunk generation arose "that knew not Zion," that—always with exceptions—rejected God, that could not sit idly by with Zion on the other side of barbed wires.

In a year when many American Jews are going to resist further "crisis psychology" in our welfare fund drives, when we are going to do some thinking for ourselves, and rebel against continnued "gleichschaltung" of our Jewish love and loyalty, we will return to a long-abandoned Jewish virtue — Emet, whose very letters mark the beginning, middle and end of genuine Jewish idealism.

RABBI STANLEY R. BRAV

Cincinnati, O.

Synagogue Discovery Report Denied

JERUSALEM (JP)—The Israel Government Department of Antiquities declared last week that reports of the discovery of a third century B.C.E. synagogue beneath a church in Nazareth (NJP, Oct. 17, 1952) are completely without foundation, The Jerusalem Post reported.

Gives Figures On Agudath Israel Schools

● Editor, Jewish Post:

An article in your issue of Nov. 7 states erroneously that the network of religious schools maintained by Agudath Israel in Israel has an enrollment of "about 10,000 children."

To set the record straight, Agudath Israel provides a thorough Torah education to 30,000 children throughout the Holy Land. Our schools range from kindergartens through Teachers Seminaries.

RABBI MORRIS SHERER
Executive Vice-President,
Agudath Israel of America

NCRAC Has Won A Pyrrhic Victory

● Editor, Jewish Post:

A few more victories for the National Community Relations Advisory Council (NCRAC) such as you record in your editorial of Oct. 31, and it will bleed to death. As it is, the "victory" it scored in forcing out the Anti-Defamation League and the American Jewish Committee has left it with a deathly pallor, a mere ghost of its former self. Its solid guts are gone but it now can "coordinate" everyone but the two agencies that really do the job of fighting anti-Semitism.

RENEE LADERMAN

Long Island, N. Y.

Beds, Not Bacon, Are What Hospitals Need

● Editor, Jewish Post:

I cannot understand! I fail to comprehend the senseless insistence on the part of the planners of Jewish sponsored hospitals (Long Island, Detroit, etc.) for both kosher and non-kosher kitchens. Why? Is money so free and abundant today that duplication means nothing?

Why two separate menus for the dieticians to plan? Why two butcher shops? Why the extra kitchen for trefah, involving extra stoves and refrigerators? Why extra sets of dishes and of silverware, of pots and pans?

What possible objection could a Gentile or a non-observant Jew have to eating kosher food? (If he insists upon milk with a meat tray, compromise and have the glass of milk standing on the bedside table, to be drunk after the meat tray is removed).

Though I am a rebetzin now, I am also a registered nurse, having trained at and graduated from the Beth Israel Hospital in Boston, Mass., in 1947. There, at that time, the wards were kosher; private and semi-private patients, and doctors' and nurses' dining rooms were trefah. Ham was served one Yom Kippur! Es pahst?

It seems to me that we would gather a great deal of respect from our non-Jewish friends if we would follow in the teachings of our Fathers, and used the extra money the leaders seem to have on more beds—instead of bacon!

MRS.
YAAKOV G. ROSENBERG

Philadelphia, Pa.

RABBI

Sought by B'nai B'rith Center at Rochester, Minnesota (home of the famed Mayo Clinic) to serve as hospital Chaplain and minister to the needs of the local Jewish Community and the patients and visitors at the Mayo Clinic. Application should include photograph, personal history resume, experience and salary expected. Reply to B'nai B'rith Center, 4th Street & 3rd Avenue, S. W., Rochester, Minnesota.

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BOOKS

IN SUPPORT OF MARTIN BUBER FOR THE PRESIDENCY OF ISRAEL

ECLIPSE OF GOD, by Martin Buber. Harper. $2.50.

By MEYER LEVIN

AMONGST all the names mentioned as possible successors to Chaim Weizmann as President of Israel, I have not seen the name of Martin Buber. And yet it seems to me that no living Jew could more fittingly receive this honor to Israel and to the Jewish people throughout the world.

LEVIN

Martin Buber is a personality of world renown, a philosopher whose stature is comparable to that of Albert Einstein in physics. He is moreover a philosopher in the great Hebrew tradition, whose vision and thinking have reestablished our connection with the great men of God who speak to us through the Bible.

He has devoted his entire life to Zionism and to the Jewish education that must be a part of a fully realized Zionism. He is a resident of Israel, and, though 72, is still active as the head of a significant educational venture, the Institute of Adult Education for the training of teachers. His distinguished career at the Hebrew University is well known And to me it is symbolic and significant that Martin Buber came from Germany.

I DO NOT consider that his age would be a handicap. The Presidency of Israel is an honorary role, and it is fitting, I think, that it should be bestowed upon the most distinguished of our people, that it should be the capstone to the careers of our elder scholars, poets, scientists, our creative personalities.

Martin Buber is intellectually completely active. His works are only today reaching their deserved position of paramount influence.

THE CURRENT BOOK, Eliepse of God, is a compendium of lectures which he delivered while on a recent trip to the U. S.

I do not pretend to a technical knowledge of philosophy, I do not pretend, even, always to understand Martin Buber, for complete understanding often depends on wide reading in fields which are unfortunately beyond my ken.

But Martin Buber is at once a scholar and a poet, and in all of his writings there are passages which speak with entire lucidity to any reader. It is possible to follow the gist of his argument, to absorb the essence of his thought, without a complete familiarity with the scholarly proofs.

IN THIS BOOK, the essay which most appealed to me is called Religion and Modern Thinking, and it distinguishes between the deadening existentialism of Sartre, and the living existentialism of Buber. It clarifies, too, the half-way position of Heidegger, and the confusions in Jung.

And when Buber speaks of God's immanence in such passages as the following, I feel I need no technical background in philosophy:

"IN ALL TONGUES since men first found names for the eternally nameless, those who have been named by this word have been transcendent beings. They have been beings who by their nature were not given to us as knowable objects, yet beings whom we monetheless became aware of as entering into relationship with us. They stepped into relation with us, form-changing, form-preserving, formless, and allowed us to enter into relation with them. Being turned toward us, descended to us, showed itself to us, spoke to us in the immanence. The Coming One came out of his own will out of the mystery of his withdrawnness; we did not cause him to come . . .

"God needs man independent=man has divined that from of old=as partner in dialogue, as comrade in work, as one who loves Him; God needs His creature thus or wills to need him thus."

THIS IS BUBER'S great formulation, the "Thou and I" relationship which is expressed in the ways of Abraham, Isaac and Jacob, toward their God. Martin Buber expresses our link to our beginning; to name him President would be to beautify this link, before all mankind.

Egyptian Jews Freed On Zionism Charges

CAIRO—All Jews arrested here recently for alleged Zionist activities have been released by the Egyptian authorities. At the same time, 12 foreign Jews, all members of the Karaite sect, were deported for alleged infringement of currency regulations.

It is not clear yet what these moves mean in the light of Premier Mohammed Nagib's attitude toward Israel and Jews, between whom he has continued to make distinctions.

While some observers believe that Nagib, if he felt free to play his hand alone, would be ready to discuss peace with Israel, the premier has, however, at times expressed strongly antagonistic feelings toward the Jewish State. At the same time, he has several times made friendly visits to Egyptian Jewish institutions, and has told local Jewish leaders that all Egyptians, regardless of race or religion, who are loyal to the country will be treated equally by his regime.

Education Body Names Adult Education Head

NEW YORK (JP)—Rabbi Leon A. Feldman has been appointed director of the newly-established Department of Adult Jewish Education of the Jewish Education Committee of N.Y. The department will serve as a clearinghouse for information, materials, resources and techniques of adult programming.

In 5712, Israel produced more than 144,000 tons of vegetables, as against 112,000 tons in 5711.

I THINK AS I PLEASE IN ISRAEL

WHILE IN U.S. 'BAR' IS STRESSED, IN ISRAEL THERE'S MORE 'MITZVAH'

(See Freedom of the Press This Issue)

By CARL ALPERT

ALMOST exactly three years ago, writing in this corner, I suggested what a wonderful thing it would be if parents would save the money squandered on many bar mitzvah parties, and instead use the funds for a trip to Israel, where the bar mitzvah ceremony could be solemnized with some significance and with a lasting impression on the mind of the boy. One never knows where such suggestions land or who may read them.

ALPERT

A few weeks ago I received a letter here in Haifa from my good friend Rabbi Manning H. Bleich, of Lewistown, Pa., warning me that I was to have visitors, and shortly thereafter my telephone at the Technion rang. The Robert Siegels of Lewistown had arrived, accompanied by their son, Richard, and arrangements were being made for an Israel bar mitzvah.

Richard was only ten years old when his parents read my column, they told me, but the idea lingered with them and began to take form as the big date approached. Their line of reasoning was simple, and was dictated by both spiritual and practical considerations. All parents who may have a bar mitzvah scheduled within the next few years would do well to study the case of the Siegels, as well as the case of the Fishers, whose original bar mitzvah I had described three years before.

CERTAINLY THERE WAS THE HOPE that bar mitzvah would mean something more to the boy than just a social event, marked by a catered supper and a profusion of useless gifts, duplicated many times. The ceremony is more than just the reading of a Torah portion, or the recital of a speech, written for the most part by the helpful rabbi. "Today I am a man" has long since become a joke, and much of the dignity and moral influence of the traditional confirmation have disappeared. How much more meaningful bar mitzvah would be to the lad if marked on the soil of Israel, in an Israel synagogue, and against the thrilling and dramatic backdrop of the State of Israel.

For years to come, in the mind of such a boy, bar mitzvah would be associated not with endless reception of half-forgotten uncles and aunts, or smirking and self-conscious acceptance of the profusion of fountain pens, wrist watches and initialed tie clasps. Instead, memories of his bar mitzvah would be framed in a setting consisting of picturesque and holy Jerusalem, the idealism of the kibbutzim, the courage of the Haganah, the magnificent view from Haifa's Mount Carmel, the growing feeling that to be Jewish is more than only an accident of birth. Even the thirteen-year-old must begin to sense new meaning in Judaism, as for the first time he realizes that there is a living and visible link with the ancient past of his people. To read a portion from the Prophets, while standing on the very ground where the prophets stood, is an inspiring experience.

THESE, THEN, are some of the spiritual considerations which parents should bear in mind, and which the Siegels of Lewistown pondered as they considered plans for Dick's bar mitzvah. But there are practical considerations as well.

In many American Jewish communities it has become almost standard procedure to follow the synagogue ceremony with a party or reception, either at home or at a local hotel—a reception which, in the minds of almost all, completely eclipses the significance of the brief ritual at the reading of the Torah. Such parties run into considerable expense, depending on the number of relatives and friends.

THE EXPENSES do not stop with the cost of the catered meal, the orchestra and the floral decorations. If all those relatives are going to gather at the house, then the house must be painted—even though there are only a few streaks on last year's job. New drapes for the living room, and a complete upholstery job on the furniture are imperative. New clothing for the young bar mitzvah is nothing compared to the extensive wardrobe required by the hostess. And so the expenses mount, reaching almost astronomical figures the father discovers, but too late.

When it's all over there is practically nothing to show for the money except one or two reels of 16 mm. film which didn't turn out very well after all because of poor lighting.

ALL THIS the Siegels have avoided. Dick has been in a breathless state of excitement ever since they landed at Lydda airport. Every few hours he pinches himself to make sure he is not dreaming. This is a bar mitzvah which he will never forget as long as he lives.

His maftir portion he read before the congregation assembled at the Rehavia synagogue in Jerusalem, and though he had studied the haftarah in the Ashkenazic accent, there were none in the congregation who even smiled, for in this synagogue the Ashkenazic and S'fardic pronunciations are freely interchanged and enjoy equal status.

THE EXPERIENCE of the Fisher boy three years ago, and of the Siegel boy this year need not remain isolated instances. Neither need the parents be extremely wealthy in order to afford the trip to Israel.

If the budget tentatively set for the bar mitzvah party at home is not enough to cover the costs of a trip to Israel, then some of the relatives should be called in without shame. Let it be proposed that their gifts, instead of being wasted on foolish and useless items, should be pooled as cash to help complete the funds required for the trip. How can one compare a fountain pen with a sight-seeing trip to the Galilee—and they cost about the same!

I SHALL BE glad to help all who may be interested in exploring the matter further. For more immediate advice perhaps you ought to write to Mr. and Mrs. Robert Siegel, 521 Lindbergh Way, Lewistown, Pa. They have recently returned home, and I am sure they would be delighted to tell you all about their experience—and advise you accordingly.

Leo Dultzin is new president of the General Zionist Organization in Mexico.

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NEW YORK

On the Connection between Hanukah and the Israel Bond Drive

By M. Z. FRANK

IF I am not trespassing on Helen Cohen's territory, I should like to say a few words about Hanukah.

To the strictly Orthodox Jew Hanukah was, for a long time, primarily, the celebration of a crude miracle: a can of oil was found in the Temple after it had been cleared of the pagans, containing enough for one night. It took eight days to prepare the oil according to the formula to be used in the sacred menorah. By a miracle from the Heavens, the canful lasted until the new oil was ready. Hence, eight days of Hanukah.

FRANK

The official prayer for Hanukah makes no mention of that miracle. Instead, it speaks of a miracle in the higher sense, just as we speak of the miracle of Israel today without having in mind any supernatural events:

"IN THE DAYS OF MATTATHIAS, son of Yohanan, the Hasmonean High Priest, and his sons, when the wicked Hellenic Kingdom plotted against Your people, Israel, to make them forget Your Law and violate the ordinances You decreed, You, in Your great mercy, stood by them in the time of their affliction, taking up their cause, meting out justice, avenging them.

"You handed the strong into the hands of the weak, the many into the hands of the few, the unclean into the hands of the clean, the wicked into the hands of the righteous . . ."

"Thereafter, Your children came into Your Temple, cleared Your sanctuary, and kindled lights in Your courts, and fixed eight days, these days of Hanukah (dedication), for giving thanks and praise to Your Holy Name."

THE JEWS HAD A SMALL PROVINCE under Persian and, later, Hellenic, rule, enjoying a certain amount of autonomy. Antiochus Epiphanes sought to bring the Jews of his Syrian-Hellenist Empire into line with the rest of his subjects by forcing them to adopt the Greek religion. A handful, led by the Hasmonean family, revolted. After an unequal but heroic struggle, they succeeded in ousting the foreign armies. The foe was ready to grant the Jews the old privileges of freedom of religion and internal self-rule. But the Maccabbeans (roughly, another name for the Hasmoneans) insisted on full national sovereignty. In the end they won.

I don't know how the Council of Judaism or the old-fashioned Reform rabbis explain those events, but the Zionists have, from the beginning of the movement, adopted Hanukah as their favorite holiday, and the Maccabbeans as their inspiration.

No wonder the first Zionist publication in America was called The Maccabean.

No wonder the Bond Drive is making Hanukah the occasion for BIG Day in New York and is running a great Hanukah rally in the Madison Square Garden in New York.

THERE IS MORE THAN THE WAR of Independence fought by the Maccabeans to serve as an inspiration to modern Zionists. The later Hasmonean kings, Simon and, more especially, Alexander Janai, sought to consolidate Israel's economy by opening a way up to the sea and taking possession of the Negev.

Today, Israel has the Haifa port and the Negev. But it needs Bond money to develop them in order to make itself economically self-sustaining.

Hence the connection.

RABBI RAPHAEL HALPERN, FROM BET HAMIDRASH TO WRESTLING MAT

NEW YORK (JP) — More than 200 mat victories in Israel, the Middle East and Europe are claimed by 27-year-old Rabbi Raphael Halpern, Mr. Israel of 1950-51, who arrived in the U. S. last month to take on American wrestling greats. Halpern won his first U. S. victory in a Brooklyn arena Thursday night, Nov. 6.

Orthodox in his religious practice and still devoted to his studies when he is not engaged in the wrestling arena (he studies a shiur in Talmud before retiring every night), Halpern studied twelve years at the Hevron Yeshiva in Jerusalem, where he was ordained, at 18, by Rabbi Aaron Cohen and Rabbi Moshe Hevroni.

A disciple of the revered Israeli Rabbi Avraham Yeshaiah Korelitz, known in the world of Jewish scholarship as the Hazon Ish, Halpern has a special clause in his contract which states that he does not have to wrestle or travel on Sabbaths or holy days. He quotes the Hazon Ish, whom he consults before making any important moves, as telling him that as an Orthodox wrestler, he could bring a great Kiddush Hashem (Sanctification of the Name) to Orthodox Jewry and to Israel.

But not so orthodox is his wrestling technique.

"I have studied the techniques of the better American wrestlers, and I am confident I can beat them," the Vienna-born grappler declared. "All of them, Stanley, Rocca, Gorgeous George, have one consistent style of wrestling in their repertoire. I am sure I can beat them."

American wrestling promoters are inclined to agree with Halpern's estimation of himself.

Chicago Stadium promoter Leonard Schwartz said of him: "I'll book him with anyone in the country for my main event." Another leading promoter, Ray Fabiani, called him "the best young wrestler I've ever laid my eyes on."

A model of physical perfection, the six-foot, 215 pound wrestler is almost a living example of the famous American "develop your muscles" advertisement. At eighteen a lanky, almost emaciated 140 pound weakling, Halpern saw a physical culture magazine with a photograph of Mr. America. Inspired to improve his physique, he started to work out daily in a body-building technique of his own that culminated in his winning the 1950-51 Mr. Israel title in a field of 40 contestants.

Director of the physical training programs in the close to 50 gymnasiums throughout Israel, Halpern has trained more than 10,000 young men according to his methods, including some members of the Israel Olympic team last summer.

It is noted, in connection with Halpern, that the Patriarch Jacob acquired the name Israel because he successfully wrestled with an angel.

Auerbach Defense Attorney One of Defendants

EX-NAZI WILL SIT ON COURT TO TRY FOUR GERMAN JEWS

NEW YORK (JP)—The attorney who unsuccessfully defended the late Philip Auerbach, and officials of the Jewish Industry and Commerce Bank in Frankfurt will be tried soon on charges of illegal financial transactions.

As in the case of Auerbach, who committed suicide after being convicted on charges of misappropriating Jewish communal funds, one of the judges will be a former Nazi, according to a report to The Forward from Marion Gide, the N. Y. Yiddish daily's roving European correspondent.

FOUR DEFENDANTS

Gide reported that the trial will involve Dr. Josef Klibansky, the Auberbach defense attorney, Leopold Heitner, who is now in Israel, Sigmund Morgenbesser and Paul Steger. The latter three are officials of the Jewish bank in Frankfurt.

Reporting that the bank was established in 1949 and closed 15 months later by the Bonn Government, Gide reported that the three officials "are charged with carrying on illegal financial transactions."

JEWISH GROUPS PROTEST

"The bank was originally known as the Jewish Rehabilitation Bank," the Yiddish correspondent reported. "A number of Jewish organizations and public figures in Germany had protested to the officials of the bank that its name was misleading, but it was not until protests came from Jewish organizations outside of Germany that its name was changed."

According to Gide, "the main business of the bank consisted of making investments for German Jews whose funds were frozen in German banks. Many German Jews, who received compensation, had agreed to have their funds invested in America, Israel and other countries, and the bank soon developed into a large-scale enterprise. Two years ago, however, German authorities in Essen closed the bank and arrested several of its directors and officials. They were charged with illegally investing German funds in other countries. Actually, the funds were transferred at 60 per cent of their value to banks in Switzerland."

CASE FORGOTTEN

The correspondent reported that at first the case was forgotten, but during the Auerbach trial, material was published in connection with the past activities of Dr. Kilbansky, who was one of the bank's advisers," and he seems to have become the central figure in the case."

Gide also asserted that Klibansky charged there was a similarity between the forthcoming trial, the second major trial of German Jews by German authorities, and the trial of Auerbach, and that the German authorities "have been influenced by the fact that he defended Auerbach."

Moritz M. Gottlieb Succumbs at 54

BOSTON—Moritz M. Gottlieb, Allentown, Pa., philanthropist and Jewish community leader, died here last Sunday of a heart attack, at 65.

Gottlieb was stricken in his room at the Statler Hotel, where he was attending the 21st General Assembly of the Council of Jewish Federations and Welfare Funds.

President of the Central Atlantic Region of CJFWF, Gottlieb was also a member of the Council's board of directors, of the national campaign cabinet of the United Jewish Appeal, and a director of the National Jewish Welfare Board.

He is survived by his widow, Anita, and two sons, Richard and David.

Jack Ablin Dies in Miami Beach at 60

MIAMI BEACH—Jack Ablin, Chicago grain trader and communal leader, died at his winter home here Thursday, Nov. 6, at the age of 60.

A winter resident here since 1933, Ablin died the day after he was named general chairman of the Greater Miami Jewish Federation's 1953 Combined Jewish Appeal. A member of the Federation's board of governors, he was a director of the Jewish Home for the Aged here, and a trustee of Mt. Sinai Hosiptal and of the Orthodox Home for the Aged in Chicago.

He is survived by his wife Faye; a son, Donald; and a daughter, Mrs. Joan Schero.

Rabbi Michael Higger Succumbs at 65

NEW YORK—Rabbi Michael Higger, author of numerous volumes and monographs on Jewish law, and consultant to the Committee on Jewish Law of the Rabbinical Assembly of America, died last Saturday of a heart ailment, at 54.

Born in Lithuania, Rabbi Higger came to the U.S. in 1915, was ordained by the Jewish Theological Seminary in 1926, and the following year received a Ph. D. degree from Columbia University.

Rabbi Higger was not married.

DEATH NOTICES

GOTTLIEB—Moritz. The Officers and Board of Directors of the United Israel Appeal are deeply shocked by the sudden passing of one of our most dynamic and tireless members. No man has worked more arduously or more selflessly for the cause of Israel. His inspired leadership in the United Jewish Appeal was given at the cost of his health and strength. Disregarding the advice of his physician, family and friends he labored with zeal in the task of providing a home with dignity and security for Jews in Israel. His recent visit to Israel, his discussions with Prime Minister Ben-Gurion and with other leaders resulted in a determination to do even more to help ease Israel's plight. His passing will be mourned in Israel by the tens of thousands who have benefited from his sacrificial service. Moritz Gottlieb died in the performance of his work for Israel. We, his colleagues, whom he has left behind, saddened and shocked, will re-dedicate ourselves to carry out his mission in the high spirit of service which he has inspired.

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Fund Shortage Blocks Israel Rabbinical Poll

NEW YORK (JP)—The publication of an unprecedented opinion survey of rabbis in Israel is being held up for want of $6,000, a representative of the Israel Institute of Applied Social Research told The Post this week.

Dr. Ruth Ludwig disclosed that the Institute, which has conducted over 30 polls of Israel's diverse population, two years ago initiated a comprehensive study of the trends in Jewish religion both in Israel and in America. The survey consists of three separate studies dealing, respectively, with the attitudes of Israel rabbis, of the general Israel population and of American rabbis on matters affecting religion and state relationship.

SURVEY COMPLETED

Dr. Ludwig said the survey of Israel's rabbis was completed nine months ago, but lack of funds has delayed tabulation and publication of the results.

In its poll of Israel rabbis, the Institute sought to determine facts and opinions on the religious political parties and the Chief Rabbinate, placement of rabbis, interference by non-religious political parties with the rabbis' work, the caliber of rabbis serving as court judges, legal procedures and the need for a professional code of conduct for rabbis.

CRITERIA PROBED

Also sought were views on the criteria for selection of rabbis, merits of different yeshiva programs and policies, background necessary or helpful to rabbis, rights of citizens in choosing between civil and religious courts and the need for revision of Jewish law.

The survey included questions on old age and retirement of rabbis, discrimination abong Yemenite, S'fardic and Ashkenazic rabbis; the nature of the rabbis' personal consultations; on reason and faith; on whether the people in Israel today are more or less religious than in the past or more critical of religion.

ALL RABBIS POLLED

All of Israel's 360 recognized rabbis were interviewed, Dr. Ludwig reported, adding that the Chief Rabbinate encouraged the survey. Each rabbi was asked 360 questions and each interview took from three to five hours. A complete history of every rabbi's life, with special emphasis on his career, was included.

The study has been financed so far by a grant of $3,500 from Columbia University, a contribution of around $1,000 from the Israel Ministry of Religion, an "advance" of $1,000 from the Israel Institute of Applied Social Research, and a $2,000 gift from a private source. But an additional $6,000 is needed to cover the expense of tabulation and publication of results.

FUNDS SOUGHT

In the past three months Dr. Ludwig has approached several Jewish and non-Jewish organizations and individuals for financial assistance, but to date none has been able to make available any funds for completion of the survey. She noted, however, that they all expressed deep interest in the project and promised to publicize it and the Institute's needs.

The organizations approached include the American Christian Palestine Committee, the American Jewish Congress, Brandeis University, Columbia University, the Jewish Agency for Palestine, the Jewish Theological Seminary, the Union of American Hebrew Congregations, and the William C. Whitney Foundation.

She explained that Hadassah and the Zionist Organization of America were not approached, because it was known they already have heavy commitments to Israel institutions.

INDIVIDUALS ASKED

Individuals approached include Dr. Israel Goldstein, Dr. Mordecai M. Kaplan, Pierre van Paasen, Rabbi David de Sola Pool, Nathan Straus, and Gerard Swope of General Electric.

Dr. Ludwig expressed confidence the survey, when published, will constitute a milestone toward a better understanding of Jewish religious development and specifically tendencies in respect to dogma and liberalism and the challenge of integration into modern life.

The Institute has been in existence four years.

OPPOSES CONVERSION FOR MARRIAGE

British Rabbi Condemns 'Bombardment' Of Requests for Conversion to Judaism

LONDON—A rabbi of the Southend-on-the Sea and Westcliff Congregation recently expressed his disturbance at and sharp disapproval of the recent "bombardment" of requests for conversion to Judaism made to him by Jews on behalf of non-Jews, The Jewish Chronicle reported.

Rabbi P. Shebson, in his sermon on Sh'mini Atzeret, declared that nobody was "deceived by these interested parties," implying that the Jewish intermediaries actually were inquiring about the conversion of those non-Jews for the purpose of marriage.

Warning that he would in no circumstance be "an accomplice to any act which weakened the fabric of Judaism," Rabbi Shebson asserted that the only "true" Jewish marriage was one between two born Jews—the other sort more often than not being a "mockery" of all that Judaism stood for.

There might be, he added, a very occasional case of exceptional and outstanding merit that justified a recommendation to the Beth Din (Rabbinical Court), whose decision on such matters was final. But he said he would hamper and hinder and try to prevent any Jew or Jewess seeking to obtain Jewish religious sanction for a marriage with a person originally of another religion.

FOR HANUKAH-XMAS OBSERVANCE

Public School Teachers Learn Hanukah Customs

ELIZABETH, N. J. (JP)—While in many American communities and among many Jewish community organizations the struggle goes on to seek an acceptable definition of religious observances in the public schools in the framework of the church-state problem, a Reform temple here has launched the community's first Hanukah workshop for public school principals and teachers, in connection with the several-year-old policy of joint Hanukah-Christmas celebrations in local public schools.

Sponsored by the P-TA of the year-old Temple Beth El's religious school, the city's only Reform congregation—there are six Orthodox and one Conservative congregation—the workshop will deal with the blessings, traditions, home decorations, and recipes associated with Hanukah. Mrs. Rose Atkins, educational consultant for the N. Y. Federation of Reform Synagogues, conducted the first workshop.

Schools here have for several years held joint Hanukah-Christmas observances, using all the musical, art and drama implements available, and planned individually by the teachers, in conformity with the Board of Education policy to permit observance of all widely-recognized religious holidays.

CZECH PURGE TRIALS SEEN AS PLANNED ANTI-JEWISH DRIVE

NEW YORK (JP)—Jewish civic organizations this week expressed deep concern over the Czechoslovakian treason trials of fourteen purged Communists—of whom eleven are Jews.

Dr. Israel Goldstein, president of the American Jewish Congress, in a statement telephoned from Jerusalem, where he is attending the Jewish Agency conference, declared that "there can no longer be any doubt that the Jewish people and the State of Israel have become the objects of a calculated campaign of defamation by the Cominform states."

SCAPEGOATING SEEN

The American Jewish Committee issued a statement charging that the "Moscow dictatorship and its local agents now are resorting to the evil device of scapegoating a minority group."

Dr. Goldstein noted that "what is new and especially disturbing in this trial is that the Cominform has clearly decided to inflame and exploit anti-Semitic sentiment for its purposes."

There have been many signs that the Communist regimes have been moving steadily in this direction for some time, the Congress leader said, but as a result of the so-called "confessions" of guilt by the former Czech officials to charges of being Zionist spy agents for the United States, "the AJCongress views with the greatest apprehension this Communist revival of the evil spirit which gave birth to the forged Protocols of the Elders of Zion with all its hideous consequences."

NO 'OFFICIAL' COMMENT

There was some speculation among Jewish leaders here that Dr. Goldstein telephoned his statement from Israel so that Communist delegates to the United Nations would have clear indications of the impact which the trials are having on the Jewish people. Because of diplomatic protocol, the State of Israel is not expected to comment on Czech charges that the Jewish State is engaged in espionage for the American government.

The Israel Consulate here could not be reached for comment.

The AJCommittee said the trial "should awaken everyone to the fact that anti-Semitism has become an open instrument of Communist policy."

TACTIC OF TYRANTS

Having failed to obtain the support of the Czechoslovakian people, the Committee statement continued, "the Kremlin has obviously decided to turn the wrath of the unhappy public into anti-Semitism. As was done by the Czars, by Adolph Hitler and by other tyrants when an unbearably low standard of living and a craving for freedom created unrest, the Moscow dictatorship and its local agents now are resorting to the evil device of scapegoating a minority group.

"It has been apparent for a long time that by describing Zionism as a conspiracy in the service of the Western world, the Communist leadership has been perparing its captive people to view the Jews as their enemies."

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Doing nice business. Must sell because of other interests and is unable to give it necessary attention. Will sacrifice. Excellent location for retail clothing outlet.

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